

CHAPTER 45

Al-Jâthiyah: **The Kneeling**

(REVEALED AT MAKKAH: 4 *sections*; 37 *verses*)

This is the sixth chapter of the *Hâ Mîm* group. Its title is taken from verse 28, which speaks of every nation ultimately *kneeling* before Allâh. The first two sections speak of revelation. The revelation is from a Mighty and Wise Allâh, and there are many signs of its truth, but the disbelievers still reject it. The signs of its truth are mentioned in the second section, among these being the promise of conquests to those who would follow it and the fulfilment of earlier prophecy respecting it. The third section refers to judgment and the disbelievers' denial of it, because of the hardness of their hearts. The fourth speaks of the doom of the disbelievers, and of the believers taking their place.

SECTION 1: **Denial of Revelation**

In the name of Allâh, the Beneficent, the Merciful.

1 *Hâ Mîm*

2 The revelation of the Book is from Allâh, the Mighty, the Wise.

3 Surely in the *samâwât* and the earth are signs for believers.

4 And in your creation and in the animals He spreads abroad are signs for a people who are sure;

5 And (in) the variation of the night and the day and (in) the sustenance which Allâh sends down from the *samâ'*, then gives life thereby to the earth after its death, and (in) the changing of the winds, are signs for a people who understand.

6 These are the messages of Allâh, which We recite to you with truth. In what announcement will they then believe after Allâh and His signs?^a

7 Woe to every sinful liar!

8 Who hears the messages of Allâh recited to him then persists in haughtiness, as though he had not heard them. So announce to him a painful chastisement.

9 And when he comes to know of any of Our messages, he takes them for a jest. For such is an abasing chastisement.

10 In front of them is hell, and that which they have earned will avail them naught, nor those whom they take for protectors besides Allâh, and for them is a grievous chastisement.

11 This is guidance; and those who disbelieve in the messages of their *Rabb*, for them is a painful chastisement of an evil (kind).

SECTION 2: Truth of the Revelation

12 Allâh is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks.

13 And He has made subservient to you whatsoever is in the *samâwât* and whatsoever is in the earth, all, from Himself. Surely there are signs in this for a people who reflect.

6a. *After Allâh and His signs*, i.e., after the word of Allâh and His signs have come to them.

14 Tell those who believe to forgive those who fear not the days of Allâh^a that He may reward a people for what they earn.

15 Whoever does good it is for himself, and whoever does evil, it is against himself; then to your *Rabb* you will be brought back.

16 And certainly We gave the Children of Isrâ'îl the Book and judgment and prophethood and provided them with good things, and made them excel the nations.

17 And We gave them clear arguments in the Affair.^a So they differed not until after knowledge had come to them, out of envy among themselves. Surely your *Rabb* will judge between them on the day of Resurrection concerning that wherein they differed.

18 Then We made you follow a course in the Affair, so follow it, and follow not the low desires of those who know not.

19 Surely they can avail thee naught against Allâh. And surely the wrongdoers are friends of each other, and Allâh is the Friend of the dutiful.

20 These are clear proofs for men, and a guidance and a mercy for a people who are sure.

14a. By *the days of Allâh* are meant the favours which are bestowed on the righteous; see 14:5a. These words make it clear that there is an assurance given to the faithful in the two previous verses that they will be triumphant in this world, and rule the land as well as the sea.

17a. The *Affair* or *Amr* here signifies *the prophethood of Muḥammad*, regarding which the Isrâ'îlites were given the clearest prophecies (*Anwâr al-Tanzîl wa Asrâr al-Ta'wîl* (Commentary), by Qâzî Abû Sa'îd 'Abd Allâh ibn 'Umar al-Baidâwî). See the next verse, where the Holy Prophet is plainly addressed as having been given this *Affair*.

21 Or do those who do evil deeds think that We shall make them as those who believe and do good — their life and their death being equal?^a Evil is what they judge!

SECTION 3: Denial of Judgment

22 And Allâh created the *samâwât* and the earth with truth, and that every *nafs* may be rewarded for what it has earned, and they will not be wronged.

23 See you him or her who takes his or her desire for his or her deity, and Allâh leaves him or her in error knowingly,^a and seals his or her hearing and his or her heart and puts a covering on his or her sight? Who can then guide him or her after Allâh? Will you not mind?

24 And they say: There is naught but our life of the world; we die and we live and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

25 And when Our clear messages are recited to them, their only argument is that they say: Bring (back) our fathers, if you are truthful.

26 Say: Allâh gives you life, then makes you die, then will He gather you to the day of Resurrection, wherein is no doubt, but most people know not.

21a. The meaning may be that the wicked are not like the righteous, either in life or in death; or, that the wicked will not find themselves in death in a state of ease resembling that which they enjoy in this life. Or, the doing of good is here called life, and the doing of evil death, because good deeds give life to man and evil deeds cause his spiritual death.

23a. The word *knowingly* implies that Allâh knows the heart and mental attitude of human being's low desires, and the consequence of their evil deeds is that they remain in error.

SECTION 4: **The Doom**

27 And Allâh's is the kingdom of the *samâwât* and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish.

28 And you will see every nation kneeling down. Every nation will be called to its record.^a This day you are requited for what you did.

29 This is Our record that speaks against you with truth. Surely We wrote what you did.

30 Then as to those who believed and did good, their *Rabb* will admit them to His mercy. That is the manifest achievement.

31 And as to those who disbelieved — were not My messages recited to you? But you were proud and you were a guilty people.

32 And when it was said, Surely the promise of Allâh is true and the Hour — there is no doubt about it, you said: We know not what the Hour is. We think (it) only a conjecture and we are not at all sure.

33 And the evil of what they did will become manifest to them, and that at which they mocked will encompass them.

34 And it will be said: This day We forsake you as you neglected the meeting of this day of yours, and your abode is the Fire, and you have no helpers.

28a. That every nation shall have a book or a record of its deeds shows that nations are also judged according to their deeds. But nations are judged in this life, therefore the day on which every nation is called to its record is the day of its doom. The words — *you will see every nation kneeling down* — hint at a great religious awakening being brought about in the world.

35 That is because you made the messages of Allâh a jest and the life of this world deceived you. So on that day they shall not be taken out of it, nor shall they be granted goodwill.

36 So praise be to Allâh, the *Rabb* of the *samâwât* and the *Rabb* of the earth, the *Rabb* of the worlds!

37 And to Him belongs greatness in the *samâwât* and the earth; and He is the Mighty, the Wise.